

THE SWORD OF THE LORD

EDITED BY JOHN R. RICE
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"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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PEACE BY JESUS CHRIST

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"That in me ye may have peace" (John 16:33, R.V.).
How long it takes many of us to learn that peace is found in Christ alone. We seek for it everywhere else, but seek in vain, until at last, disappointed, disheartened and distressed in soul, we come to the Lord Jesus, and, lo, at His feet our quest is ended!

Peace Better Than Happiness

Peace is far better than happiness. Happiness is primarily that which comes from a good "hap." "Hap" is an old English word for chance. Tennyson wrote of one "who grasps the skirts of happy chance." This expresses it exactly. If the "haps" are good, the worldling is happy; if evil "haps" befall him, he is unhappy. But peace is something deeper. It is the opposite of struggling, of warfare and of soul unrest. It is freedom from strife, or from mental agitation. It is spiritual content such as the Lord promised to the heavy laden, when He said: "Come unto me . . . and I will give you rest." "O God," said Augustine, "Thou hast made us for Thyself, and our souls will never be at rest until they rest in Thee." And yet most of us spend years in restless seeking before we learn this lesson.

No Peace To the Wicked

This message is twice repeated in the book of Isaiah: "There is no peace, saith the Lord, unto the wicked." In chapters forty to forty-eight of this marvelous book, we have Jehovah's controversy with idolatry. His people had sought in vain for peace, because they turned from Him, the true and living God, unto the senseless works of their own hands. Jehovah, the covenant-keeping God, stands in contrast to all the idols of the heathen. Therefore at the end of the forty-eighth chapter, there is this plain statement: "There is no peace, saith the Lord, unto the wicked." Then in chapters forty-nine to fifty-seven we have the great Messianic section of Isaiah, and we see the true Servant of Jehovah, the anointed Saviour, coming in lowly grace to His own, to open prison doors, to unstop deaf ears, to impart strength to feeble knees, and to give new life to those who are dead in trespasses and sins. But, also, we see Him spurned and rejected by those

whom He loved so dearly, and in chapter fifty-seven, we hear the grave pronouncement. "There is no peace, saith my God, to the wicked."

How solemn all this is! No peace for the man who puts aught else in place of the Lord Jehovah in his heart and life! No peace for the self-willed rejector of God's blessed Son! In the New Testament, where we have the entire world brought in guilty before God, the solemn declaration concerning all who turn away from the Word of the Lord is this: "The way of peace have they not known."

A False Peace

There is also a false peace by which many are deceived. They mistake their ease of mind for peace of heart. Deluded by a false peace, and daubing their consciences with the untempered mortar of their own vain imaginings, they cry: "Peace, peace, when there is no peace." These are they who drift down the river of time, unaware of the awful precipice over which it will sweep them at last into the great sea of eternity, where they will be forever without peace and without hope. Of all such it is written: "When they shall say, Peace and safety; then sudden destruction cometh upon them . . . and they shall not escape" (I Thess. 5:3).

If you try to awaken such from their deadly sleep and their false security, they are likely to turn on you with indignation. They do not want to be disturbed. Like the slothful man in the book of Proverbs, they cry: "Yet a little more slumber, a little more sleep, a little more folding of the hands in sleep." Alas, alas! If not awakened soon they will find out too late the folly of their assumed self-confidence.

One day, when walking along Broadway in Oakland, California, I saw ahead of me a man whom I knew was blind, making his way through the crowds with remarkable dexterity. He did not even have a stick, or a dog, to guide him. He had been over the same route so often that he felt sure he needed no help. Suddenly, I saw a cellarway opened just in front of him. In another moment he would have stepped down into the yawning mouth of a store basement. I sprang forward, caught him by the shoulder, and told him of his danger. Do you think he was angry with me for disturbing him?
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Many Subscriptions Expire in March and April

About 3,000 subscriptions to *The Sword of the Lord* will expire in March and April. All who were given a seventeen-weeks trial subscription as a gift from some friend will have that subscription expiring in this time, as well as several hundred others. LOOK AT YOUR ADDRESS LABEL ON THIS COPY OF YOUR PAPER! If it reads "Mar 41" (or "3-31-41"), then your subscription expires this month. If it reads "Apr 41" (or "4-30-41"), your subscription will expire in April. Please renew at once so as not to miss a copy. Do it while you are thinking about it. If your subscription has not yet expired, simply mention it and we will extend your expiration date a full year for \$1.00, or for three years for only \$2.00.

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THE SWORD OF THE LORD
512 West Franklin Street
Wheaton, Illinois

THE TORN VEIL

All Barriers Torn Down Between God and Man In Christ's Death

BY JOHN R. RICE

"And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent." — Matthew 27:51.

The Holy Spirit's account of the crucifixion, as given to us in Matthew, Mark, Luke, and John, in Psalm 22 and Isaiah 53 uses few words. But every word seems to have the weight of a universe upon it. All man's sin, all of God's love are so richly revealed as to make every sentence in these brief accounts an argosy of riches more full of treasure than a Spanish galleon loaded with doubloons and golden pieces of eight. What is the depth of sin to which wicked men's hearts go? Only the cross will tell it. And how great is the love of God for sinners who scorn Him and hate Him or ignore Him? Only the cross can show us! The grace of God which could not be expressed adequately even in the pure tears which ran down the face of our Saviour, but must be written in blood and betokened even by the pouring out of His soul unto death—that grace is manifested in the cross of Christ.

Every word, every line has the gospel in it.

If so, then why was the veil of the temple torn in two when Jesus died? And why is it told here in connection with the death of Christ?

The veil was torn "from the top to the bottom." So it was torn by God and not by man. It was torn "in twain," literally in two pieces, and so it fell aside, leaving open the whole room which it had shut up. And notice that the veil was not torn as an incidental result when "the earth did quake and the rocks rent." Rather, the veil was torn first and then the earth did quake and the rocks rent. It can be no accident, then, nor simply an incident attending the manifestation at the cross. God Himself would show us something concerning the death of Christ here when He tells us that "behold the veil of the temple was rent in twain from the top to the bottom."

The meaning of the veil is made clear in Hebrews 10:19, 20, which says:

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 'By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.'"

The veil represented the flesh of Christ. As no one could come into the holy of holies in the temple without passing the veil, so no one could ever come to God except through Christ and through the crucified Christ at that. Christ could be no mediator between God and man except He should die. But when the price was paid, when Jesus died and His poor torn body released the blood and water through the great gaping wound in His side, then the way is open to God, and the veil in the temple between the outside world and the holy of holies was torn in two from the top to the bottom and fell aside.

Surely this means that in the death of Christ every barrier between God and sinful men was torn aside and now all who will may enter into the holy of holies of God through our crucified Saviour.

This does not mean that no one was saved before the crucifixion. Certainly multitudes were saved,

but they were saved just exactly as men are saved today, by faith in Christ. In God's plan, Christ was "the Lamb slain from the foundation of the world" (Rev. 13:8). God had promised to pay for the sins of mankind in the death of His Son. And God's promissory note was as good as cash. When Abraham believed God it was counted to him for righteousness (Gen. 15:6). And so Abraham and righteous Abel and every other one who came to God by faith in the coming Lamb of God were saved. But they were saved only because a just and holy God would keep His word and provide a Lamb for the sacrifice and pay for man's sin.

Down through the centuries the Jews went through all the ordinances of the ceremonial law. They brought their sacrifices, they circumcised their sons, they anointed their priests, they worshipped in and before the tabernacle and then in the temple. They kept their appointed feasts and sabbaths. They listened to the prophets of God, but all the work of priests and prophets and holy men failed to open the way to God.

Let us refresh our minds about the holy of holies and the veil that separated it from the rest of the temple and from the entire world. Hebrews 9:1-15 says:

"Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary."

"2. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary."

"3. And after the second veil, the tabernacle which is called the Holiest of all;

"4. Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant."

"5. And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly."

"6. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God."

"7. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people."

"8. The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

"9. Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

"10. Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation."

"11. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building:

"12. Neither by the blood of

goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

"13. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

"14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

"15. And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."

The temple was more elaborate than the tabernacle, but it was essentially the same. First there was a court. Here was the great brass altar of burnt offering. Then inside that was the holy place, like the first room of the tabernacle in the wilderness, where had been kept the candlestick with the seven golden lamps, the table, and the shewbread. And yet inside this holy place was another called the holiest of all or "the holy of holies."

Of the temple and tabernacle worship, this was the very heart. For in this holy of holies the cherubims stretched out their wings over the ark of the covenant, a gold-plated box in which had been kept the tables of stone with the ten commandments, Aaron's rod that budded, and the

(CONTINUED ON PAGE TWO)

FREE!

The message, *Can A Saved Person Ever Be Lost?* by Editor John R. Rice has been reprinted in a larger pamphlet 4 x 6 inches, with striking green and brown leatherette cover, large type, printed in brown ink on India-tinted book paper.

It takes up and explains Scripture after Scripture which some people use to teach that a child of God can fall away and be lost, such as John 15:6; Ezekiel 3:20, 21; II Peter 2:20-22; Hebrews 10:26-29; I Corinthians 9:27; Philipians 2:12, etc. Shows that taken at face value, no Scripture ever teaches that a born-again child of God can lose salvation. Then proves by many, many Scriptures that the child of God is born again, has everlasting life, is a partaker of the divine nature, that no one, neither man nor devil, can take a child out of the hands of Christ, and nothing can separate one from His love; that a Christian's sins are all charged to Jesus and he cannot be brought into condemnation.

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THE TORN VEIL

(CONTINUED FROM PAGE ONE)

golden pot that had manna miraculously kept fresh these many centuries since the Israelites came from the wilderness into the promised land. And the lid of this box was the mercy seat, and above it dwelt the very presence of God, the God who manifested Himself by day in the pillar of cloud, and by night by the pillar of fire. The shekinah glory in the holy of holies, was the pure and holy God, the Creator, who deigned to make Himself known to the race that He created and loves.

Before the mercy seat, but separated from it by the veil, there stood in the outer room or holy place the altar of incense. Yet the sweet odours of the incense rising like the prayers of mankind, could not enter into the holy of holies and the presence of God, being forever shut out by the great veil. And in that outer room there went on continually the work of the priests, and before the temple the offering of many sacrifices, yet all these were shut away from the presence of God by the veil.

Symbolically, in the holy of holies was God. Outside was mankind. And into the holy of holies there was not a door, not an opening at all. And the meaning of that is made clear in Hebrews 9: 8: "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing." Until Jesus died, the way to God was not made clear, was not made manifest. Only by the death of Christ, the tearing of His flesh in the utter ruin and death and sorrow and condemnation of a lost sinner, could the veil between God and man be taken away so man could come to God in peace. Thus when Christ died the veil in the temple was rent in twain from the top to the bottom and the pieces fell aside. For the first time in all the centuries, then, the way into the holy of holies itself was opened wide and the merest outsider could look, yea, even could come into the holy presence of the shekinah glory!

When the Lord Jesus died on the cross, He tore down every barrier between man and God. These barriers were: (1) the need for peace-making sacrifices; (2) the lack of a sufficient high priest, and (3), the limitations of people and place.

I. The Barrier of Peace-Making Sacrifices

Ever since man first sinned, he has felt the desolate sense of God's condemnation. When a loving God walked in the Garden of Eden in the cool of the day and called tenderly to Adam, "Where art thou?" (Gen. 3:9), Adam ran and hid himself, knowing that he was naked. So every sinner fears God, runs from God, and sometimes even hates God because of the overwhelming consciousness that he is not fit to face God. We know that "all things are naked and opened unto the eyes of him with whom we have to do" (Heb. 4:13), for there is not a single creature that is not manifest in His sight. So how can any sinner ever face God with the weight of his sins still on his conscience? How can any fallen creature whose mind is at enmity with God, whose past is an open book before God, whose deceitful heart God Himself knows far better than the sinner knows — how can such a man ever come to God unless in some way God can be appeased?

So down through the centuries man has sought by some means to appease the wrath of an angry God. We ought to preach that "the wages of sin is death," for despite all the modern infidelity, the conscience of mankind tells us that it is so, and that we who are sinners will die, yea, ought to die, for our sins. It is brazen hypocrisy, it is a

proud blindness that leads any man to think he can stand before God until sin is in some way paid for and the wrath of a righteous God against sin is appeased.

Blood is the only remedy for sin. Even heathen savages seem to know that. And from righteous Abel on down, men have been bringing bloody sacrifices to God. Adam and Eve were hardly outside the garden of Eden, fallen by their sin, until God killed innocent beasts, and taking skins, made them garments to cover their nakedness. Innocent blood was shed to cover the guilty. And when we come to the Mosaic law, we find that "Almost all things are by the law purged with blood; and without shedding of blood is no remission" (Heb. 9:22).

Blood! Blood! Blood! BLOOD! BLOOD! Without shedding of BLOOD is no remission of sin! So a river of blood rolls down through the centuries, the blood of sacrifices offered by mankind trying to appease God. In Egypt it was blood on the door facings and the lintel above the door, the blood of the passover lamb. And when God saw the blood on the door, the death angel passed by the first-born in that home. It was by blood that the priests were consecrated. It was by blood that the altar was dedicated.

Unbelievers, Godless men who would steal the heart out of the Christian faith, have mocked that old-time Christians had "a slaughter-house religion." Well, and so they did, and so they still have, if they have the Bible kind. For without shedding of blood is no remission.

Jews were not allowed to eat blood; it was sacred (Lev. 3:17; Lev. 7:26, 27). Even the blood of a wild animal slain in the woods must have the blood poured out and covered with dust (Lev. 17: 13).

The blood of bulls and goats never did take away sin, but all the sacrifices of the Old Testament pointed to one holy Sacrifice that would be made that could appease the wrath of a justly angry God, and so make peace.

The bullock represented the burden-bearing Saviour who would come. And so the bullocks were slain, millions of them through the centuries, and yet no steer nor ox ever carried the load that mounted continually on men's hearts.

The scape-goat pictured One who could carry away the sins of mankind into the wilderness and from the face of God, and at the same time One who could bear all our blame on Himself. And yet all the goats that were killed and all those turned loose in the wilderness never eased one particle of the heart-breaking consciousness of guilt that weighted down human souls from the Garden of Eden until now!

The mourning turtle-dove was offered in sacrifice, and its head was wrung off and its blood poured out, picturing the One who would be the 'Man of sorrows and acquainted with grief,' so that mankind might be glad and grieve no longer. And yet the hapless creatures, the fluttering fowls that died by the millions in the sacrifices never stopped tears from one human eye nor comforted an anguished heart!

The pigeon, pure and white, symbolizing the purity of the One who would come and live in purity in every heart. But when pulsing red blood stained the white feathers of innocent fowls down through the ages, not a single Jewish heart was ever washed white and clean! It took a better blood than this to appease the wrath of God and to cleanse human hearts!

And the lamb was probably the favorite sacrifice. There was a lamb every morning and a lamb every evening. A lamb or a ram was offered for a sin offering or a burnt offering. The tithe of the flocks was brought to God, and a river of blood was poured out at the big brazen altar, day after day, week after week, month after month and year after year and century after century! The lamb pictured the innocent, defenseless One, dying without a murmur, for the guilty.

The passover lamb was killed only once each year, one lamb for a family, sometimes for two families. We estimate that there were a quarter of a million lambs killed every year on a certain afternoon. And this was continued for fifteen hundred years. That would mean

that at a minimum estimate, 375,000,000 lambs died picturing the coming Passover Lamb of God. That lamb was to picture that God had seen the blood of an innocent victim and had passed by the one who ought to die. That lamb was to picture that One would come, "The Lamb of God which taketh away the sin of the world" (John 1:29). The blood of those millions of lambs would make a river, and yet if it were a river as big as the Mississippi, filled with the blood of lambs, it could not wash away the guilt and stain of a single sinner's sin. It takes blood to pay for sin, but not that kind of blood! Not the blood of lambs, not the blood of bullocks, not the blood of goats, not the blood of turtle doves and pigeons! It takes blood to pay for sin, but only the blood of a sinless One will do in the sight of a just and holy God.

So through the centuries beasts were slain and their blood was poured out or sprinkled before the altar. But these only pictured a Lamb that had not come, an innocent Victim that had not been slain. The heart-cry of a world, for a Sacrifice that would please God and make peace with an offended God was not fulfilled as yet.

Into the temple every year on the day of atonement came the high priest. In holy garments, with a censer of live coals and sprinkled thereon sweet incense, he came. But principally he came with a basin of blood. The blood was carried into the holy of holies and there sprinkled before the mercy seat, sprinkled before the shekinah glory of God!

How did the priest go into the holy of holies, that room without door or window, that room without any opening for mankind to come to God? He came in unnaturally, by lifting up a corner of the veil and slipping inside. He came in as a man who had no right to come in. He came in picturing one who does not come through the door. Into the doorless room of the holy of holies came the high priest once every year. There he sprinkled the blood. And the bright red drops of a lamb fell upon the dried and clotted stains of the blood of a last year's lamb, and the dried and clotted stains of the blood of the year before that, and of the year before that still. And when his blood was sprinkled, while the incense from the censer rose up to cloud the holy of holies, lest he should be stricken dead by seeing too much of the glory of God (Lev. 16:13). Then when the blood was sprinkled, the high priest would retire, and would lift the corner of the veil and slip away, leaving still the holy of holies a room with no door. And the high priest would sadly say to himself, "The way into the holiest of all is not yet made manifest. The holy of holies has no door. The blood I have offered is not sufficient. It does not take away sin. It does not ease a guilty conscience. The right Blood has not yet been shed and peace has not been made, and man's way to God has not been opened. Oh, Lord, how long, how long, until God's holy Sacrifice shall come whose blood can take away sin and open the way to God for mankind!" At least such was the meaning of these sacrifices. "The Holy Ghost this signifying that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation" (Heb. 9:8-10).

But in the fullness of time Jesus came! Born of a woman, tempted in all points like as we are yet without sin, the Lord Jesus Christ, God, man, gave Himself for our sins. He died on the cross when God the Father turned His face away. He died with all the torments of a damned soul. He opened not His mouth, because since He died as a guilty sinner, He had no excuse. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21). And then when the time was come, Jesus cried triumphantly, "It is finished" (John 19:30), and He gave up the ghost. The soldier thrust the spear into the side of the Saviour (John 19:34) and the blood poured out. THIS

was the right Blood. This was the Blood of One purer than any pigeon, who suffered more sorrows for mankind than any mourning turtle-dove, who bore more burdens than all the bullocks and oxen of the ages, who took on Himself more sins than any scapegoat and carried them away from the presence of God! This is the One who suffered, the innocent and defenseless One for the guilty, as no one else ever did or ever could! And when God saw the Blood of His Lamb poured out, saw the sins of the sinning race covered and hidden in the righteousness of His Son, He cried out, "Tear down the veil! Take away the barriers! Make a way into the holy of holies! My holiness, my righteousness can now hold nothing against the vilest sinner who will come through this torn veil, the broken, torn, bruised and crucified Lamb of God!" And so when Jesus died the veil of the temple was rent in twain from the top to the bottom and the earth did quake and the rocks rent.

Do you have today a sense of the awful guilt of your sin? Are you, like the pilgrim in *Pilgrim's Progress*, weighted down with an awful burden, and yet set out to find the celestial city? Do you feel upon you the wrath of an angry God? Does your guilt mount up like a black storm cloud of God's anger over your head? Are your sins like scarlet and crimson? Then come, poor sinner, come straight home to God! There is no veil to hide His face from you! There is no barrier to stop your feeble and faltering footsteps! God does not frown upon you, but He smiles. God does not hate you, but He loves you. To you who seek Him, God is not offended but is pleased. You need no longer wait for a peace-making sacrifice. The Lamb has been slain, the Blood has been spilt, sin has been paid for and the way is open to God! The veil is torn down. Brother, dear sinning Brother, come in today and find all the peace and joy and forgiveness and everlasting life that God has in store, already paid for and freely offered to those who come through Jesus Christ, our Lord!

Human righteousness has failed. It never did please God. God knows that "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9). God is offended when we offer any of our righteous deeds. He says, "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away" (Isa. 64:6). To the Pharisees who depended upon their outward morality, our Lord Jesus said, "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity" (Matt. 23:28). Do not offer your own righteousness! God would only take one Sacrifice. It took blood for sin. And now Christ has been offered and the blood has been spilt and sin has been paid for.

Our Catholic friends think that by 'elevating the host' that is by the offering of the bread and wine, that a new sacrifice is made to God that is pleasing and acceptable. But it is not so! The Scripture plainly said, "There remaineth no more sacrifice for sins" (Heb. 10:26). God will have no more sacrifice! No more is needed, no more is wanted, and He will receive no more. The only Sacrifice God ever did want to pay for sin has been offered, and now, thank God, the veil is torn down, and men may enter in boldly since Jesus died. He tore down all the barriers between God and man!

Hallelujah! Hallelujah!

Free from the law, O happy condition,
Jesus hath bled, and there is remission.
Cursed by the law and bruised by the fall,
Grace hath redeemed us once for all.

— P. P. Bliss.

We may sing and shout with the saints of old:

"What can wash away my sin?
NOTHING BUT THE BLOOD OF JESUS.
What can make me whole again?
NOTHING BUT THE BLOOD OF JESUS."

"Oh, precious is the flow
That makes me white as snow.
No other fount I know,
NOTHING BUT THE BLOOD OF JESUS."

This message is not only to undone sinners who never knew God, who never had peace, who never came trusting in Christ. I would have you know that the blood of Jesus Christ is the daily hope and assurance and cleansing and peace of every child of God. What man buys, he can sell. What man attains, he may lose. What man does can be undone. If men save themselves, then men must keep themselves. If salvation is by men's works, then the keeping is by men's works, too. And yet no man ever made peace with God. Rather, God has made peace with men through the blood of Jesus Christ.

The high priest had to go into the holy of holies once every year, and yet all his going could not make peace with God. But how much different is the offering made by Christ! Hebrews 9:24-28 says:

"24. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

"25. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others:

"26. For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

"27. And as it is appointed unto men once to die, but after this the judgment:

"28. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

Once Jesus died (vs. 26), and so put away sin. "So Christ was once offered to bear the sins of many" (vs. 28), and so "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9:12). Salvation is a finished business. Redemption is eternal. Peace has been made once for all. All the black sins of my wicked heart, those I know and those I do not know, those of the past and those of the future, even to my dying breath have all been laid on Jesus Christ, and He settled for them, settled for ALL of them. The last sacrifice that ever needs to be made has been made and now salvation is free so that "Whosoever will let him take of the water of life freely" (Rev. 22:17). My safety, the first hour I trusted Christ, depended on the merit of His blood. Nothing else would do. And now years later, my safety depends solely on the merit of the blood of Christ. Nothing else would do for an instant. I, who ought to be in Hell; I, who am a guilty sinner, a sinner by nature, a sinner by choice, could only have peace with God when peace is bought by blood. But that peace-making Sacrifice has been made, the blood has been shed, and now the veil is torn down. The barrier of my sins and the need for a peace-making Sacrifice was torn down when our Lord Jesus Christ died on the cross and the veil in the temple was rent in twain from the top to the bottom.

II. The Lack of A Priest and Mediator and Man's Alien Distance From God Has Been Cared For In the Death of Christ

Men feel themselves strangers from God. No holy angel ever appeared to men to bring glad tidings but his first words must be, "Fear not!" Man has always felt a need for somebody to be a mediator, an advocate, a go-between to bridge the awful gap between man and God. This is why heathen races have their witch doctors. This is why when God spoke from the thundering, smoking Sinai to the assembled people of Israel, they trembled, and they said unto Moses, "Speak thou with us, and we will hear, but let not God speak with us, lest we die!" (Exo. 20:20).

The age-old cry of every human heart is, in the words of Job, "O that one might plead for a man with God, as a man pleadeth for his neighbor!" (Job 16:20). And again Job cried out, "For he is not a man, as I am, that I should

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THE SWORD OF THE LORD

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THE TORN VEIL

(CONTINUED FROM PAGE TWO)

answer him, and we should come together in judgment. Neither is there any daysman betwixt us, that he might lay his hand upon us both. Let him take his rod away from me, and let not his fear terrify me; then would I speak and not fear him; but it is not so with me" (Job 9:33).

Oh, mankind must have a daysman, a mediator, someone who can come "betwixt us, that he might lay his hand upon us both," that is, upon both man and God.

So God provided the priesthood of the Old Testament to picture the fact that one day He would send a mediator, both man and God. One day God would come, born of a virgin's womb, and incarnate in human flesh. One day God would come to nurse at a woman's breast, to learn at a woman's knee, to suffer all that man suffers, to be tempted in all in which man is tempted. God must come in human form if He would be poor like man. God must come in human form if He would be tempted like man. If God is to enter into man's fears, man's weaknesses, man's hunger, man's weariness, and man's sorrow, He must come in the flesh. And before man can ever feel free to approach God, he must see God in the flesh, and feel that God knows his infirmities and can be touched by his weaknesses and sins and sorrows! Oh, for a daysman, an advocate, a mediator to come between us poor sinners and God, to plead our case before Him, to appeal to His mercy, and to show us His love!

In the Old Testament, then, God gave a system of priesthood, all types of the coming High Priest. The priest offered the sacrifices of the people and poured out the blood, showing that God would have One to come who would offer the right blood and thus pay for sin once and for all.

The high priest once every year went into the holy of holies with a basin of blood. He was dressed in garments for holiness and beauty. There was a rich miter upon his head and a crown of glory. There were shoulder plates on his shoulders and suspended from them by golden chains was a breastplate with twelve stones engraved with the names of the twelve tribes of Israel. There was the ephod of blue and the girdle, and around the skirt of the ephod were embroidered pomegranates of blue and purple and scarlet and fine twined linen. And between the embroidered pomegranates were hung little bells of pure gold, a bell and a pomegranate around about the hem of the garment. Thus washed and purified, anointed and set apart, and dressed in the garments of beauty and holiness, the high priest lifted up a corner of the veil once every year and went into the holy of holies to offer the blood of atonement. But he went into the holy of holies as an interloper. He lifted up a corner of the veil and went inside. And when he had offered the blood, still there was no door, the way was not opened, the veil was not torn, so he must have sighed as he lifted up the veil and went out to the people. In his heart a spiritual high priest would have said, "I cannot make peace with God. I am no proper mediator. I am a sinner. My holiness is only typical and not real. The blood I offer is only symbolically correct. The veil is still not torn down and the way is still not opened, and God has not yet sent a high priest who can make peace for his people. I must go back again next year and go through the same ceremony, knowing in my heart that God's true High Priest has not yet come. How long, how long until the Anointed of God, until the High Priest of high priests, the Holy One from Heaven, God in human form, comes to enter into the holy place and offer the right blood and tear down the veil and so make peace with God for those who seek Him? How long, how long!"

But one day outside Jerusalem, crucified on the little hill called "the place of a skull," the Saviour died. His blood was poured out, and He went home to God! And THEN the veil was torn in two in the temple from the top to the bottom and the way into the holy of holies was laid bare for the heart-hungry eyes of whosoever will!

When Jesus arose from the dead, the first one to see Him was Mary

Magdalene. But Jesus told her, "Touch me not: for I am not yet ascended to my Father" (John 20:17). A little later other disciples saw Jesus, "And they came and held him by the feet and worshipped him" (Matt. 28:9), and Jesus did not forbid them. Later He even urged the doubting Thomas to put his fingers in the nail prints and spear wound and be convinced (John 20:27). Why must He not be touched at first when He arose from the dead, and a little later invited it? Because, He must in His resurrected body, ascend to Heaven as the High Priest and fulfill the type. There in the holy of holies in Heaven, He offered His own blood and fulfilled His priesthood! The day Jesus arose from the dead, the outward form of His highpriestly work was done. Then He could return and breathe upon His disciples and say, "Peace," and invite them to touch Him and handle Him.

Dearly beloved reader, One has been found who is worthy to stand between God and man. A High Priest has been found who can enter into the holy of holies and offer the blood, and, lo, the veil is all torn down between God and man! We have no need of other priesthoods. Christ is our High Priest forever.

Hebrews 10:19-23 says:

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

"By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh:

"And having an high priest over the house of God;

"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

"Let us hold fast the profession of our faith without wavering (for he is faithful that promised)."

The new and living way into the holy of holies is open. Therefore, the house of God; let us draw near more priests, just as they need no with a true heart in full assurance of faith." And "let us hold fast the profession of our faith without wavering; (for he is faithful that promised)." All my assurance is in Christ, my Advocate, my Intermediary, my Daysman, my High Priest! The way is open, opened by God's High Priest, who once for all has offered the sacrifice of His own blood and made peace with God. Henceforth sinners need no more priests, just as they need no more blood.

Our Catholic friends believe that the salvation of God is brought through the church. They believe that God can forgive sins through the priests after confession. They teach that the virgin Mary can make intercession with Christ for us. Human hearts, grasping at straws, pray to all the saints. In other words, they believe in a proxy religion, and call on the church, on a human priesthood, and on saints in glory, and on Mary the mother of Jesus, to be mediators, to be intercessory priests, to take their part with God. But, dear Catholic friend, God has only one High Priest to speak for sinners, and that is Jesus Christ. This He plainly says, "For there is one God, and one mediator between God and men, the man Christ Jesus" (I Tim. 2:5).

Hereafter, God wants no proxy religion. You may confess your sins to a priest, but he cannot forgive you. You may pay a covetous hireling of the church to say masses for the dead but they avail nothing at all. You may count your beads and say your "Ave Marias" (the prayer, "Holy Mary, mother of God, pray for us sinners now and at the hour of our death, Amen," often repeated by Catholics). But I say to you now, on the authority of God's Word, and as a mortal man to other dying men — no person in all the universe of God is fit to be a priest and to intercede for sinners with God, except Christ Jesus alone. "There is ONE mediator between God and man, the man Christ Jesus!"

Mothers, often Protestant mothers, bring their little children, squirming and rebellious, not knowing what it is all about and preachers with solemn faces and sonorous voices take a bit of water in the hand and pat it on the head

Saved or Lost, Which?

BY WALTER SCOTT

The reader is either saved or lost. Oh, face at once the solemn fact. The question of questions is my personal relation to God. Do I stand before Him as a sinner saved or a sinner lost? This vital question calls for immediate reply. Death may lay you low at any moment. May the question trouble you; may it burn itself into your heart and conscience and give you no rest, no peace, till you can truthfully answer, "I am saved."

Religious Sinners

But you may say, "Am I a sinner? Am I exposed to eternal judgment like a notoriously wicked person? My life is blameless. I am a Sunday school teacher, a member of the church; I daily read the Bible; I pray morning and evening. Am I lost like a drunkard, or a profligate?" Nicodemus, the Jewish teacher of John 3, was perhaps the most religious sinner of all time. He far exceeded you in his religious life. Yet he was a sinner, and had to be born again, and look to the Son of Man lifted upon the Cross for Salvation. The dying thief was saved. Nicodemus was saved in exactly the same way and on the same ground. Christ on the Cross died for sinners — died for you.

"Believe"

on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31). If as you read these lines you turn to Christ — Believe on Him who once on the Cross bore the Judgment of God — the Cross of shame and glory, then count upon an immediate forgiveness of sins; an immediate salvation. Christ triumphantly rose out of His rocky tomb, and ascended to the right hand of God, where He now sits — the one and only Saviour. Believe on Him, and you are instantly and eternally saved. Ah! you rightly dread passing out of time into eternity. Oh, haste to Christ ere it be too late. Cast yourself down at His feet. Never a soul confessing sin was rejected, never one was spurned from His presence. Cast yourself in all your sin and misery at His feet and you will rise a pardoned sinner.

Look

How simple! Every serpent-bitten Israelite who looked to the brazen serpent lifted up — lived (Numbers 21:8, 9). Life in a look was God's way then. Had the dying Israelite looked on the face of Moses he would have passed out of time into eternity — lost. O how blessedly simple. O sinner, look; look on Christ, the Son of Man on the Cross for thy sin and guilt. Drink in every word of John 3:16

of the little one. Vows are taken by father and mother, or godfather and godmother, and the name of the little one is written down as a church member, and perhaps (God forbid) as a child of God. But I say to you that all such mockery is foreign to the New Testament and contrary to the gospel of Christ. There is now no proxy for a sinner but Jesus Christ alone. He is the only Priest God will hear. There is no other blood but His for the sacrifice, and no other priest but Him to come between man and God! I beg you, do not let one little one ever think that he can ever come to God except by personal acquaintance and trust in Jesus Christ our High Priest and Mediator.

Once for a few days I was in revival services at Lake Arthur, Louisiana. It is the country of the Arcadians, Evangeline's people, made famous by Longfellow's poem. They are French-Canadian by blood, shipped long ago from Canada to what is now southwestern Louisiana. They speak French, and many of them speak no English. Most of them are devout Catholics. How eagerly many of them heard the gospel of salvation by simple faith in Christ. Many of them had never heard it before.

One day the pastor, H. H. Stagg, and I were carried by a native Christian in a launch down the Mermentau river. The water hyacinths borne by the water waved behind us with the wake of the boat. The tall cyprus trees reared themselves in the edges of the water. Far down the river we turned to the bank and there found a man and his son chopping wood. A giant gum tree had been cut down.

(CONTINUED ON PAGE FOUR)

and you are saved. Look! This is God's way of saving you — there is no other way. Look and be saved.

O how grand and wide, yet withal God's call in its marvelous simplicity to sinners world-wide: "Look unto me and be ye saved, all the ends of the earth, for I am God, and there is none else." This is God's cry to the inhabitants of the earth. Let the African hear it. Let the European hear it. May the reader hear it. We love to repeat the glorious words: "Look unto me and be ye saved." It is the call of a Saviour God to every sinner on the earth. Look at once to God and you are saved.

Come

"Come" is the urgent call of God (Isaiah 55:1, 3, 6).

"Come" is the pleading call of Jesus (Matt. 2:28).

"Come" is the Spirit's earnest call (Rev. 22:17).

"Come" is the cry of the evangelist (II Cor. 5:20, 21).

"Come" is the weeping call of the writer. Come to Jesus!

— o —

Pray Through!

"He spake a parable unto them . . . that men ought always to pray, and not to faint" (Luke 18:1).

No temptation in the life of intercession is more common than this of failure to persevere. We begin to pray for a certain thing; we put up our petitions for a day, a week, a month; and then, receiving as yet no definite answer, straightway we faint, and cease altogether from prayer concerning it.

This is a deadly fault. It is simply the snare of many beginnings with no completions. It is ruinous in all spheres of life.

The man who forms the habit of beginning without finishing has simply formed the habit of failure. The man who begins to pray about a thing and does not pray through to a successful issue of answer has formed the same habit in prayer.

To faint is to fail; then defeat begets disheartenment, and unfaith in the reality of prayer, which is fatal to all success.

But someone says, "How long shall we pray? Do we not come to a place where we may cease from our petitions and rest the matter in God's hands?"

There is but one answer. *Pray until the thing you pray for has actually been granted, or until you have the assurance in your heart that it will be.*

Only at one of these two places dare we stay our importunity, for prayer is not only a calling upon God, but also a conflict with Satan. And inasmuch as God is using our intercession as a mighty factor of victory in that conflict, He alone, and not we, must decide when we cease from our petitioning. So we dare not stay our prayer until the answer itself has come, or until we receive the assurance that it will come.

In the first case we stop because we see. In the other, we stop because we believe, and the faith of our heart is just as sure as the sight of our eyes; for it is faith from, yes, the faith of God, within us.

More and more, as we live the prayer life, shall we come to experience and recognize this God-given assurance, and know when to rest quietly in it, or when to continue our petitioning until we receive it.

— The Practice of Prayer.

Tarry at the promise till God meets you there. He always returns by way of His promises.

— Selected.

— Streams in the Desert.

KIND WORDS

There is no way in which men can do good to others with so little expense and trouble as by kindness in conversation. We should think that kind words would be very common, they are so cheap; but there are many persons who have a large assortment of all other language except that of kindness. They have bitter words, and witty words, and learned words in abundance, but their stock of kind words is small.

There are persons who draw on their kindness with more reluctance than on their purses. The habit of using kind words will at length conform our feelings to our language. We shall become kind not only in speech but in our manners and in our hearts.

— Elihu Burritt.

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THE TORN VEIL

(CONTINUED FROM PAGE THREE)

As Pastor Staggs spoke in French to the dear man we found there, he listened eagerly. The gospel story was new to his ears. The fact that God loved him and that Christ died for him, must have sounded like good news from a far country. His eyes burned with intense earnestness as he heard. I could speak no French, and he could understand a little English but could not speak it. Yet I could contain myself no longer, and I cried out to him, "You need no priest but Jesus!" I seized his shoulder and looked into his face and said it again, "You need no priest but Jesus!" Comprehension flooded his face with light. He began to jabber rapidly in French to Pastor Staggs. Pastor Staggs translated to me what he said. It was about like this: "No priest but Jesus! It must be so, it must be so! I go and confess to the priest, but (shaking his head sadly) no peace in here!" and he patted his breast. "I go to mass, I say many prayers, and yet no peace in here!" he said. "I do penance, I do all I know to do, and yet always I have no peace. It must be so, we need no priest but Jesus!"

I was astonished. It did not seem possible in such few words the whole plan of salvation could be made plain to his darkened heart. Later when we left I asked the pastor if he believed the man was truly converted. He hoped so but was not sure.

But that night during the song-service and before I arose to speak a little procession of three came up the aisle of the small church. The wood-chopper, his sixteen year old boy and his wife came and sat on the front seat. When I preached and gave the invitation, immediately he came forward to claim Christ publicly. With him came the wife and the sixteen year old boy. They explained that the husband and father had returned home, had showed them that Christ was the only priest that anyone needed, that salvation was not through churches nor priests nor through Mary, but through Jesus Christ alone. They had taken Him as their High Priest and Saviour, they said. We could not but believe them! After diligent inquiry, I saw them baptized in beautiful Lake Arthur!

Dear troubled, sin-sick and sin-weary soul, the only priest any poor sinner ever needed is Jesus Christ. He died for you and He has made peace with God. He is right now at the right hand of the Father to be your Intercessor, your Advocate.

And if any Christian finds that you have stumbled, that you have gone wrong, or that you have lost your joy, that you have grieved God, that you have been unworthy as a Christian, then remember this precious promise, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1).

And Hebrews 4:14-16 says: "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

We have a high priest. He can be touched with our infirmities. He knows all our weaknesses, our temptations, our sorrows. He himself was tempted in all points like as we are, and yet without sin. Therefore, oh, dear, troubled, faint-

hearted, sinning one, let us "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Hallelujah! We are not orphans! We are not sinners without a Friend. We are not men without a daysman, a mediator! We have an high priest! He has entered into the holy of holies, has appeared just and pure and holy before God, has offered His own Blood, and has set down on the right hand of the Father forever. He has torn down the veil, and now there is no more a barrier between God and man. The way is open and all who will may come in boldly and find mercy. Hallelujah! Hallelujah!

III. The Barrier of a Chosen People And Particular Place Removed At the Cross

In some sense the temple worship was Jewish worship. Remember that an outer court was the "Court of the Gentiles" and they could not come nearer to the temple. They were afar off, and with no chance to enter into the holy of holies where the living presence of God was. Between the court of the Gentiles and the court of the priests was a "middle wall of partition." But when Jesus died on the cross and the veil in the temple was rent in twain from the top to the bottom, surely other wonderful things happened in the temple. The middle wall of partition between Jew and Gentile was broken down. Ephesians 2:11-18 says:

"Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is, called the circumcision in the flesh made by hands;

"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world;

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

"Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

"And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby;

"And came and preached peace to you which were afar off, and to them that were nigh.

"For through him we both have access by one Spirit unto the Father."

How wonderful is verse fourteen that "He is our peace." Christ is peace for the Jews and peace likewise for the Gentiles. He broke down "the middle wall of partition between us" (Vs. 14). Now we who were far off are made nigh. He has reconciled both in one body by the cross. It is through Jesus alone that we have access by "one Spirit unto the Father!"

Let us imagine that on that tragic day (a strange unreal day it must have been) a stranger draws near Jerusalem. He is a Gentile; he comes from a far, far country. In his heart there has been burning a conviction that he is a sinner and a sense of his need of God. He has heard that God has revealed Himself to the Jews. He comes to Jerusalem, to find, if he can, the way to God.

As he draws near the city of Jerusalem, he sees gleaming in the distance the golden towers and the gold-plated roof of that marvelous building, the temple. "Ah!" he thinks, "if I can only come into the temple and into the very presence of the God of the heaven and the earth what joy it will be!"

As he comes in from the west he finds no one about the gates of the city. The streets seem strangely deserted. Perhaps he does not know that outside the city gate this day the Lord of Glory has been crucified, and about the three crosses there mill the multiplied thousands of inhabitants. No other day like this has ever come to Jerusalem. The sky has been black these last three hours. Fear and awe has stricken the city. Those who were at the crucifixion per-

haps have not been able to return and await the lightening of that awful pall of darkness that covers the earth. Or those who have returned have crept, perhaps, into their own homes, and in the darkness, the Gentile traveller, the hungry-hearted sinner, makes his way the best he can toward the place where he saw the temple when at a distance hours ago. But as he walks down the street the sky becomes light, the earth shakes and trembles. Strange things have happened. He finds himself at the very gate of the temple. He walks in through the court of the Gentiles. The middle wall of partition is broken down and there is no one to stop him so he walks straight into the court of the priests. He looks strangely at the big brazen altar where the sacrifices have been offered, so many thousands of them. He walks through the great leaved doors into the holy place, and examines perhaps with a fleeting glance the golden lamps of the candle stick, the table of the shewbread, the altar of incense. But before his eyes, he sees that the Holy of Holies is opened also. The veil has been torn in two from the top to the bottom. He can see the ark of the covenant and the mercy seat lid above it and there, lo, the very presence of God seems revealed in fire and smoke. It is the shekinah glory!

If such a stranger did not understand the meaning, then he need not learn that Christ, the Son of God, God's Lamb of sacrifice, God's high priest has just died outside the city and the middle wall of partition is torn down as well as the veil of the temple. Thus he who was a Gentile and not a Jew has been enabled to see into the very Holy of Holies and to walk therein.

Perhaps this supposed case never happened. But I tell you that in the spiritual sense it has happened. When Christ died upon the cross, whatever difference there was between Jew and Gentile is taken away and now "Whosoever will, let him come."

I do not mean that God ever failed to save any sinner who came to Him, whether Jew or Gentile. God has always been no respecter of persons. He was as quick and tender to forgive the multitudes of Nineveh as to receive His people in Judah. He saved the Syrian captain, Naaman, by faith, just as he saved Abel or Noah or Abraham. But the Bible was by the Jews, the prophets were Jews, and Christ Himself was a Jew. God had chosen to reveal Himself to the world through Israel. The temple was a Jewish temple. The priests were Jewish priests. The sacrifices were brought according to Jewish law. But now, praise God, the Gentiles who were far off are made nigh, the middle wall of partition is broken down, and we are made nigh by the blood of Christ!

It is true that as a nation God has certain plans and certain promises for Jews. But as individuals under the gospel, there is no Jew nor Greek, no bond nor free, no male nor female. All sinners alike can come to God through the torn veil and over the broken down wall of partition.

In Leviticus 17:1-5, God commanded that every sacrifice must be brought to the door of the tabernacle (or, later, to the temple), to be offered to God. There was to be only one place of sacrifice. Through the years it was counted a sin for Jews to sacrifice in their high places, on mountains or under trees.

When Jesus talked to the woman at the well of Sychar in Samaria, she chided him that the Jews insisted on worship at Jerusalem while Samaritans had worshipped in Mount Gerizim (John 4:20). But listen to the answer of Jesus:

"Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

"Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him" (John 4:21-23).

Jesus meant that the hour was soon coming when it would be made plain to all that God wanted worship in the heart by true people who sought Him in Spirit. So when Jesus faced the sorrows of Cal-

Peace by Jesus Christ

(CONTINUED FROM PAGE ONE)

his false peace? Not at all! He thanked me profusely. But how different it often is with the unsaved man and woman. They go on heedless of their danger, and often resent the warnings of God's servants, until the Spirit of God awakens them to a realization of their true condition, and leads them to accept peace through the Lord Jesus Christ.

Two Aspects of Peace

In the fourteenth chapter of John, we learn that our blessed Lord, before He left this earth, said to His disciples: "Peace I leave with you, my peace I give unto you." Here we have two very distinct aspects of peace. One is that which He left as a settled thing when He went back to the Father's right hand, and is the result of His sacrificial work upon

vary, He cried out to Jerusalem, "Behold, your house is left unto you desolate" (Matt. 23:38; Luke 13:35).

When the veil was torn down in the temple and the middle wall of partition was broken down, as Jesus died, then the temple was left desolate without the presence of God. And by this God means to make clear that any troubled heart anywhere, at home or abroad, in church house or in the field, in the prayer closet or tossing on a bed of suffering, can look to God by faith and walk in through the torn veil to the presence of God! In the matter of salvation there are no favored people and no chosen place. Since Jesus died there are no barriers left between a sinner and God.

Conclusion: The Only Thing That Can Keep Men From God

We may safely say, then, that God has turned His smile upon men who are willing to come by faith in Christ and the work He has done. If God and men are yet strangers and enemies, it is no fault of God's. He has provided Himself a Lamb which pays for man's sins. He has anointed His own Son to be a High Priest to make intercession for us. He has torn down all the barriers that stood between sinning men and a holy God. He has lovingly invited all to come.

And are you yet an alien from God? Is your conscience still weighed down with sins of guilt? Do you fear death? Are you not fit to die and not fit to live because you cannot meet God in peace? Then, dear friend, there can only be one reason. That reason is your own stubborn, rebellious will. You will not come God's way, through the torn veil. You will not trust in the blood that Christ had shed for you to pay for all your sins. You will not accept Jesus Christ as your High Priest to settle for you the sin question.

God has done all that a just and holy God can do to make sinners at peace with Himself. Then today, I beg you, confess your sin, open your heart to the peace that Christ has made for you on the cross. Believe that He loves, that He has paid, that He receives you today. Dear sinner, today walk in through the torn veil into the sweet presence of God and there find redemption already purchased and peace already made and salvation already given to whosoever will receive it! There are now no barriers between God and men, if men are but willing to trust Jesus Christ and come.

If you will cast yourself wholly on the mercies of God and come to Him today by trusting in Christ, will you not settle it in your heart definitely and then mail to me the following statement?

Evangelist John R. Rice

Wheaton, Illinois

Dear Brother Rice:

I have read your message on "The Torn Veil," and today, by faith, I come in through the torn veil. I accept Jesus as my peace-making sacrifice and I trust Him wholly as my High Priest, my Advocate with God. By faith I claim Christ as my Saviour this very day and I will rest in Him, receive Him and openly claim Him as my Saviour.

Name

Address

Date

the cross, while the other is that which He imparts from day to day to those believers who live in fellowship with Him.

Sometimes people use expressions that will not always bear the test of Scripture. Let me give an instance of this: A number of years ago an earnest young Christian and I went to a mission in San Francisco. At the close of the meeting, a kind, motherly woman came to me, and asked: "Are you a Christian, sir?"

I replied immediately, "Yes, I am."

"Thank God," she said, and then turning to my friend, she asked, "And have you made your 'peace with God,' sir?"

Rather to my astonishment, he answered, "No, madam, I have not."

I knew he was a Christian, and I wondered at his replying in that way.

She said to him rather severely, "Well, if you don't make your 'peace with God,' you will be lost forever."

With a bright, happy smile on his face, he replied, "Madam, I can never make my 'peace with God,' and I never expect to try; but I am thankful that the Lord Jesus Christ has settled that for me, and through what He did for me I shall be in heaven for all eternity." He then put the question to her, "Have you never read that remarkable passage: 'Having made peace by the blood of his cross'?"

As he went on to explain it to her, the truth gripped my own soul. I saw then, and have realized it ever since, that sinners are saved through the "peace" which He made at the cross. And so we read in Romans 5:1, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." This peace is not of our making, and is not of our keeping either. We enjoy the peace He made as we accept by faith the testimony of His Word.

His Peace Is Given

But we also read, "My peace give I unto you." What does the Lord Jesus mean by this? It is another aspect of peace altogether. It is that quiet rest of soul which was ever His in the midst of the most trying circumstances. He shares His peace with us. It is of this we read in Philippians 4:6, 7: "Be careful for nothing (or, 'In nothing be anxious,' R.V.); but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." "The peace of God," you see, is very different from "peace with God." The latter has to do with the sin question, the former with the trials of the way. It is the believer's privilege to bring everything that troubles and distresses his soul to God in prayer; to lay down every burden at the feet of the blessed Lord, and to exchange them all for this wonderful "peace" which is the portion of all who live in communion with Him.

"Oh, the peace my Saviour gives,

Peace I never knew before;
And the way has brighter grown,

Since I learned to trust Him more."

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